



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

*An Account of some Books.*I. *The DIVINE HISTORY of the GENESIS of the WORLD, explicated and illustrated, London 1670. in 4o.*

THis Author (not thinking fit to give us his Name) taketh no small pains to explain in this his Book the *Genesis* of the *World*, as 'tis deliver'd by *Moses*, esteem'd by him the only true Philosopher. In doing which, he yet professes, that he differs not from the *Pagan* Philosophy out of a Spirit of Contradiction, or to flatter Christianity, but retains whatever of truth he hath found therein, and all the aids of the same, whether they be *Platonical* Speculations, *Peripatetical* Ratiocinations, or *Epicurean* Sensations, and even *Sceptical* Caution it self; affirming, that he is *Dogmatical* only in such Positions, as he proves by the concurrence of Divine Authority, Human Argument, and Sensible Experiment.

In his *Preface* he seems not to be a little displeased to hear some *Christian* Philosophers affirm, that the very Essences and Formalities of all Elementary, Vegetative and Sensitive Natures, are only *Matter* and *Motion*.

In the Body of the Book he endeavors to demonstrate, that the World had a Beginning, and labors to disprove the possibility of the Worlds being *ab aeterno*.

Then, he attempts to give us from the first Chapter of *Genesis* a Body of Natural Philosophy, discoursing of the *Chaos*, the Four Elements, Quantity, Number, Time, Extension, Figure, Porosity, Density, Rarity, Gravity, Levity, Rest, Motion, Place, Space, and Vacuity, (which last he rejects, shewing himself withal a great friend to *Motion* of *Union*;) further of Generation and Corruption and the Processes thereof, together with a Scale and Order of all Generable and Corruptible Natures. Then he proceeds to treat of Heat, Light, Colours, the Air and its Elasticity; where he examines the *Torricellian* Experiment, not admitting that to be an Instance of Vacuity, but esteeming, that a great force of Introsuction (so he calls it) makes temporary pores and pervious passages; by which the Air passes through the Body of *Mercury* it self into the Tube, and thereby is so very much expanded.

After this he considers Cold, Sound, Meteors, Water, Odors, Savors, the Flux and Reflux of Waters, presenting withal his *Hypothesis* of *Tydes*, and assigning certain *Criteria*, to try its truth by; which done, he goes on to treat of the Earth, and of what is contained in the Bowels thereof; handling also of Driness, Consistence, Magnetisme, and Electricity: Further he shews himself a great Favourer to the *Rest* of the Earth; and having taken great pains to assert the same (how successfully, good

good Astronomers may judge) he passes on to discourse of Vegetables; then of the Celestial Bodies, and among them of *Comets*, which he supposeth to be made up of the *Æthereal Effluvia* of the Luminaries, or the *Confluvia* of the *Æthereal* matter; as *Aereal* Meteors are made of Vapors.

Further, he discourses of the Formation of Fishes and Fowls; then, of Sensation, Imagination, Appetite; Beasts, Man, Human Body, Human Body, Human Spirit, the Image of God in Man, and the Immortality of the Human Soul: where he represents Man as the Centrick Orbe of the whole World, making him the *Abstract* thereof, and that one Nature, which all other Creatures do circumferentially respect, relating to him one way or another, as so many lines in a Circle to the Center.

In the Close, he observes two things:

1. The Symmetrical and Uniform *Chorography* of the whole Masse of Matter, and of the several parts thereof, exactly adjusted according to the more or less Density of their Matter, and the more or less Activity of their Qualities; viz. the *Super-æther* (as he terms it) or the utmost Circumference of the World; and within that, the *Æther*; and within this, the *Air*; and within them all, the *Terraqueous Globe*, and inmost Center thereof.

2. The easie Comprehension of the *Age* of the World, according to the *Mosaical Chronology*; there being in that not above 150 Generations between *Us* and *Adam*, in regard that that Sacred Writing enumerateth, from *Adam* to *Christ* inclusively, no more than 76 Generations; and allowing 4 Generations to every Century since the Nativity of *Christ*, the Total will not exceed the number above-specified.

J. I. FRANC. TRAVAGINI, *Super Observationibus a se factis tempore ultimorum Terræ-Motuum, ac potissimum Ragusiani, PHYSICA DISQUISITIO, seu, GYRI TERRÆ DIURNI INDICIUM.* Lugduni Batavorum, 1669. in 4o.

THIS *Venetian* Philosopher acquaints the Curious in this Book with some Observations, made by himself in two late Earth-quakes, and by others also, in the last about *Ragusa*, whence he thinks an Argument may be drawn to confirm, among other proofs, the *Diurnal Motion* of the *Earth*.

His Observations are, that in those Earth-quakes himself did find, besides a *subsulting* perpendicular motion, found by others, a concomitant *Lateral* one, from *west* to *East*; which latter he conceives was not caused by the former, (which he also endeavors to prove) but only discovered by it: just as the progressive Motion of a Boat, carried with a still stream,

is not produced, but only made sensible, from an accidental check, to a person, that shall have been put in it asleep, when it was at rest, but awakens, after it was made to swim down a still River; who will think himself un-moved, till the Boat meet with some stop, whereby for the time its course will either be hindered, or disturbed, and he made sensible of his being in motion.

He alledges divers other Observations, made of Rivers, suspended Bells, and Church-Lamps, which were all observed by himself and many others to have likewise the said lateral and vibrating motion. Whereupon he admonisheth his Readers, that they would, on the like occasions, take very particular notice of all the several motions in Earthquakes; and then consider with themselves, whether from such Observations, universally made, importing, that the Earth in Earth-quakes is vibrated towards the East, and that that Vibration cannot proceed from its succussion; (which is only able to cause a perpendicular motion in the trembling Earth,) it may be validly inferred, that the Earth hath a Diurnal Progressive Motion from West to East.

III. *QUÆSTIO TRIPLEX De ANNO MENSE & DIE CHRISTI NATI, BAPTISTATI & MORTUI.* Auth. R. P. Michaelæ Seneschallo è S. J. Leodii, 1670. in 40.

THIS Author undertaketh to prove in this Chronological Treatise not only the Year and Month, but also the Day and Hour of the *Nativity* of Christ, and of his *Baptism* and *Death*. In the doing of which he maketh diligent research of all Writers of Chronology in general, and then examines particularly the Variety of their Opinions concerning the Subject under Consideration; discovering much Industry and Learning in all these Inquiries.

IV. *HERMANNI GRUBE, M. D. Commentarius de Modo SIMPLICIUM MEDICAMENTORUM FACULTATES cognoscendi.* Hafniæ & Francofurti, 1669. in 80.

TO this Treatise is prefixed an Epistle of Doctor *Thomas Bartholin* concerning this very Book and Argument; by which it appeareth, that this Author is not contented with *Aristotle* to enquire, Why bitter or strong-sented Medicaments and Plants do mostly purge, and fragrant ones provoke to urine; nor with *Galen*, to find out their Vertues by the Colour, Smell and Taste, but proceeds to particular Experiments, and examines also, How and upon what account the Vertues of Plants are discoverable by the Smell and Taste; descending to the consideration of the several Particles, Figures, and Pores, upon which the diversity of those Sensations depends; and super-adding the Experiments of sober *Chymists*, and the Principles of the *Cartesian* Philosophy, to those of *Aristotle* and *Galen*.

Mean while the Learned *Bartholin* commends very much the knowledge and use of simple Native Medicines; especially prepared of *Domestique* Plants, and directs to such at home, as may perform the part of *Exoticks*. Where he specifieth the use of *European Dock* instead of *Rhubarb*; of *Elder* instead of *Sena*; of *Cumfry* instead of *Melchoacan*; of *Iris* instead of *Jalap*, &c. For Purgatives he finds at home *Green Barley*, the Powder of *St. John's Wort*, &c. He taketh our *Wallnuts* to be a *Succedaneum* to *Nutmegs*; the Root of *Angelica* to *Costus*; *Scordium* or Penny-Royal to the *Distamne* of *Crete*; the Sap of *Eire*, to *Opobalsamum*; the *Geranium Moschatum*, or sweet-sented *Cranes-Bill*, to the Indian *Musk*, &c.

Having done this, he maketh a Reflexion on the Indications taken from Plants by their Taste, and observeth, that though much may be thence collected, yet Experience is the Chief Master of all: where he disdains not to recommend even to great Physicians.

ficians the use of simple Medicines made of Herbs, used by plain Countrey-men, Nurses, Farriers, &c. affirming, that the chief of the Ancient Physicians, as *Celsus*, *Scribonius*, *Marcellus*, *Dioscorides* and others have done so.

He taketh notice, *First*, That the external likeness in some Plants is not to be altogether despised; affirming, that from thence it was discovered, that our *Ashwood*, like to *Gnaiacum*, is conducive to the *Lues Venerea*, and other Maligne Diseases. *Secondly*, That neither the outward Signature is to be totally neglected; since the Ancients thereby did first discover, that *Hypericum* was good for wounds; *Pulmonaria* for the Lungs; *Saxifraga*, for the Gravel; *Walnuts* for the Distempers of the Head. Where he notes, that these signes do not so much respect the parts of the Body, as their Distemper.

He concludeth with observing, that those Plants which afford Salts of the like Figure, seem to evince a likeness in their Vertues. Upon this account he compareth together *Wormwood* and *Pellitory on the Wall*; *Baun* and *Fennel*; *Licorish* and *Capillus Veneris*; *Rosemary* and *Eugosse*. &c.

The Treatise it self, to which this Epistle is an Introduction, is directed to Medical Practice, and enlarged with divers useful Observations for the sake of young Physicians.

V. DE LACTE LUNÆ *Dissertatio Medica*, Johannis Danielis Majoris, Ph. & M. D. Kiloni 1667 in 4^o.

THis Book came but very lately to our view; And that the extravagant Name of its Subject may not take off sober men from considering it, we shall at the very first tell them, that by this affected word of *Lac Lunæ* nothing else is meant here, than *Flores Argenti*, or a fine white porous and friable Earth, insipid and without scent, dissoluble in water, and tinging it with a milky colour, and sometimes raising a kind of ebullition in it; found commonly in Silver-Mines, and in them sublimed and sticking to the roofs of the rocky Hilts; having a drying and absterfivè quality, and therefore good against the afflux of sharp humors in ulcerated parts; serving also for an excellent *Cosmetick*. All which particulars are at large deduced and discoursed upon by the Author; who observeth, *first*, That *Gesner* in his Book of *Fossils* taketh good notice of this Mineral Earth; and affirms it to be found in the Mountains of *Helvetia*, especially that, which is called *Mount Pilat*. From whom he thinks that others, as *Boethius a Boot*, *Olaus Wormius*, *Aldrovandus*, *Calceolarius*, and others, have taken the hint.

Secondly, He maketh the matter of this Earth to be the Metallick Vapors of Silver-Ore, by some fermentation raised and sublimed, and then condensed.

Thirdly, Having commended its *Absterfivè* and *Cosmetique* quality, he giveth this following *Recipe*;

Lact. Lune Drachm. VII.

Lacca Virginian. vel Florentin. Drachm. I.

Moschi optim. gran II. vel III.

Misc. exacte fiat pulvis subtilis.

which Powder, he saith, when 'tis to be used for the face or hands, may, for more convenience, be moistened with some Essence of *Benzoin*, *Rose-water*, or *Orange water*; whereby the skin shall acquire a natural and florid whiteness, without any danger of mischief.

Fourthly, Inquiring into the particular places of the Generation of this Earth, he affirms it to be found, as in the above-named Mountains of *Helvetia*, so in the Mines of *New Spain*, and about the *Mexican Bay*, as also about *Perusium* in *Italy*, in an Isle near *Hamborough*, called *Heilige Land*, belonging to the Duke of *Holstein*, and in *Silisia* near *Brusniz*.

Errata, In Numb. 58. p. 1186. l. 17. r. to remove, p. 1192. l. 12. r. at Franchin. p. 1200. l. 16. r. before noon.

In Numb. 59. p. 1041. l. 19. r. *Pupilla* which dilates, p. 1045. l. 20. r. pipe, I took.

L O N D O N,

Printed by T. N. for John Martyn Printer to the Royal Society, 1670.